in dealing with Jewish history and the evolution of the Jewish liturgy and doctrine, showed how the modern Jewish religion had gradually developed. The ceremonial laws were stripped of the glamour of a divine origin, and the way was cleared for Liberal Judaism to develop religion by further adapting it to the altered conditions of Jewish life.

. Liberal Judaism, by its historic conception of the Jewish religion, by the distinction it draws between essentials and later accretions, by beautifying the religious service, and by asserting the compatibility of Jewish religion with modern learning and membership of another nation, has prevented many Jews from seceding. It has tried to assert itself against Orthodox Judaism and to gain adherents at its expense; for many of these, Liberal Judaism was, however, merely a stage on the way to baptism.

While even the slightest bond suffices to retain an overwhelming majority of followers for a dominant religion, the economic and social advantages to be gained by a renunciation of Judaism are often so considerable as to produce secession or conversion. To the Orthodox Jew religion is an integral part of his Jewish existence, and an attack against it is an attack against the Jewish people; he is therefore ready to sacrifice himself for his religion. Liberal

Judaism, which detaches Jewish religion from the conception of the Jewish people, inspires no such spirit of self-sacrifice—Liberal Judaism is a convenient, modern religion, but has neither warmth nor depth.

Reform Judaism is a variation of Liberal Judaism. It has gone a stop further in its adjustments to external conditions primarily by adopting Sunday for its Sabbath day. In Germany it has synagogues only in Berlin and Hamburg, but in the United States it has acquired a wide following.

Orthodox Judaism is the religion of the East European immigrants and "Conservative" Judaism that of their children, while Eeform Judaism is adopted by the Jews who are fully